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AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

LETTER FROM GEN. O. O. HOWARD.

Read at the Anniversary of the A. M. A. in Boston.

WAR DEPARTMENT,
Bureau of Refugees, Freedmen and Abandoned lands.

WASHINGTON, May 25, 1867.

I still remember with great distinctness several of your schools located in the Southern States. For example—at Chattanooga, Atlanta, Nashville and Memphis. I was particularly pleased with the school, or schools, at Chattanooga. The fidelity of the teachers and the interest of the scholars were marked. At Atlanta, Storr's school house, the Teachers' Home and the preparations for building the Asylum received my especial attention. I have just heard the most gratifying accounts from both the schools and the Asylum at that point. My inspector pays a marked compliment to the superintendent and teachers there. He also enlarges upon the excellent character of the schools at Nashville—the tidiness of the rooms and the neatness of the children.

Memphis holds its own in point of interest, and there seems to be a decided improvement in the whole work there, though I have never heard in the past any criticism brought to bear upon your portion of it in that city.

In mentioning the above places I do not wish to be understood as making a distinction in favor of these schools over those you have established at other places, as in Virginia, North Carolina, South Carolina and Georgia. Of late, I hear the very best accounts of the western branch of the work of your Association, particularly from Texas. The schools in Arkansas, however, are represented as "languishing," by an inspector who is just in from that state. Your Association has accomplished a wonderful work, considering the means you have had at your command. I cannot help thanking you for the great care you have taken in the selection of Christian teachers, and for the character of the instructions given to the colored children. * * * *

While I unite with you in devout thanksgiving for the great blessings God has bestowed upon a poor people through your instrumentality, I cannot help feeling a little anxious with regard to the future. Thousands of generous men who have been free to contribute to every good work, have had their ability to continue their contributions sadly crippled, while others are heaping up riches and spending them selfishly, without apparent consideration of the great good they might accomplish for humanity, if their souls could only be filled with the love of Christ, so that they would feel constrained to give of their abundance for the spread of knowledge and truth. Yet, whether our people become poorer or more unable, or more selfish in the future than in the past, the tide public affairs is taking is drifting strongly in the right direction, so that I believe that if our public offi-

cers are faithful in the execution of their trusts, very soon the poor and the down-trodden will have power in their own hands which they will use, under present impulses, to establish the common school and the institutions of learning, such as have distinguished our own New England, and, spreading over the North and West, have elevated the masses of the people to a high degree of civilization. Yet I do hope that neither your Association nor other benevolent organizations, nor any good people will withhold their hands until they see the great revolution in the educational line thoroughly accomplished.

If we will only show the same courage and persistency in this work as we did in the war, we shall certainly succeed—we shall have builded our structures upon enduring foundations.

With great regard
I remain very truly yours,
O. O. HOWARD,
Major Gen. Commissioner.

From the Congregationalist and Recorder.

BY REV. EDWARD ANDERSON.

At the late anniversary meeting of the American Missionary Association in Boston, Mr. Anderson spoke substantially as follows:

I remember two years and one half ago marching with the U. S. troops into a town of Mississippi where Yankee soldiers had never been seen before. The news of their arrival spread among the colored people, and in a very short time the town was filled with negroes. They had left their masters, thrown away their old clothing, and arrayed in their best garments came into town, in the expectation that they were to be cared for by the government. They were told that they must return to their masters, that contracts would be made for them and that they must labor and support themselves, and after they were made to understand the matter they returned to the plantations they had left. Many of their masters refused to receive them. One stalwart man returned with his arm lacerated by a pistol shot. On going back to the plantation he had left, and informing his master that he had come back to work, the brutal white man replied, "You have thrown away your rations and your furniture, and now you can go back to the Yankees and carry that with my compliments," discharging his pistol at the former slave as he spoke.

The Freedmen complained that their position was worse than when they were slaves. The government refused to care for them, and their old masters refused to receive them; and it seemed almost impossible to answer the question what was to be done. That question is now answered. To-day these slaves are at labor. They have secured homes with their families about them and their children in school. At Atlanta a tract of forty-five acres has been divided into little lots and sold to the colored people to be paid for in monthly installments. To-day, on almost every one of those lots a cabin has been erected, a garden planted, and everything is showing signs of thrift. There is also a lot assigned to the poor whites. Instead of cabins that is covered with tents. There are to be found neither gardens, fences, nor any signs of cultivation. The men lounge about shiftless and hopeless. When asked why they don't work they replied because "it was nigger's work;" and when asked why they didn't send their children to school they answered because "they were taught by Yankees."

The great hope for the country lies in the fact that the colored people have learned that they must work, and save, and study to make themselves men. Give them political position, civil position, social position, and they will work steadily on and rise higher and higher until they hold the position they are fitted for; and we cannot decide to-day what that position is to be. The great hope in regard to the negro is that he is so eager to study. The feeble hands helplessly groping in the darkness have touched God's hand and been lifted up and strengthened. Go where you please among the colored

people and you find schools. In the city of Nashville you continually hear of Gen. Fisk's school. Meet a colored child there and ask him if he goes to school, and he says, "I does." Ask him where, and he says, "Gen'l Fisk's school."

Two little colored boys were disputing in the streets of that city (where they have two colored schools) and one taunted the other with, "You go down to the bone factory to school," and the other replied, "I don't care if I do; *I'se larning*, any how."

I went to see an old woman in Grenada, said to be one hundred and twenty years old. I found her sitting down over a large Bible given her by her minister, following along the page, letter by letter, line by line, as she looked at it through her spectacles. I said, "Do you know how to read?"

"No."

"What are you doing then?"

"Well," she said, "I'se got so old I can't learn the letters. I am three or four hundred years old. I tries to learn the letters, but I forgets them as fast as I learns them. I was only looking to see how they looks, for when I dies and goes home to heaven, I hopes to be able to learn to read the blessed Bible, and I thought I might remember how it looked to me here."

The people want to learn to read because they want to be able to read for themselves the promise and word of the Lord Jesus Christ. The men want to be able to read the newspapers to find out what is going on in the country, and to be better fitted to hold the ballot. They have a clear idea of the situation of political affairs. I attended a love feast and listened to speeches from several colored men. One of them had attended a conservative meeting the Saturday night before, and in his speech he referred to it as follows:

"There was a man that made a speech and said we niggers had wool in our teeth. I don't know what he meant unless that we talk nigger talk. I'se a nigger and I'se got wool in my teeth, but when the election comes we'll take some big tooth-picks and pick the wool out of our teeth, and if that is not enough we'll take the wool off our heads and stuff a republican chair, and we'll put the republican candidate in it and carry him into Nashville."

We already see more than we dared to hope for; one child teaching another, so that this work is going forward rapidly. Where they are urging us to send them teachers now, we shall soon find this work taken out of our hands into their own, and they will be found abundantly able to carry it on, and instead of the poor wretches that we saw two years ago huddled together in Federal barracks, dying like beasts, we shall find a strong, earnest people, able to assist in the affairs of government—a people which will have been born out of the work done by the people of the North.

VIRGINIA.

EXAMINATION AND EXHIBITION OF SCHOOLS NEAR HAMPTON.

Below we give an extract cut from the N. Y. Evening Gazette, relative to an exhibition in the Butler school house, only adding that the exercises were worthy of all the credit therein given them.

Having attended an examination of two of the schools, I take great pleasure in bearing testimony to their progress. That of the most advanced school, under the charge of Miss Brownson, was specially gratifying.

The particular studies under review while I was present, were reading, writing on the black-board, geography and arithmetic. All the exercises were highly creditable to both teachers and scholars.

The sentences written on the black-board were dictated by teachers and visitors indiscriminately, as exercises in writing, spelling, punctuation and in the use of capitals. That there should be mistakes was to be expected, but they were few, and in general corrected by the pupils without assistance, as soon as pointed out.

Questions in geography, asked by both teachers and visitors, were with few ex-

ceptions, answered promptly and accurately; but the examination in arithmetic, and especially in fractions, was the most interesting. It surprised me, and I think I never heard a class of the same age who gave so clearly and understandingly the rules and the reasons for them, by which fractions are changed in adding, substracting, multiplying and reducing them. For the most part this examination was simply perfect.

G. W.

From the Gazette, (New York.)

HAMPTON, VA., June 30.

The Closing exercises of the schools of the American Missionary Association at this place were held last night at the Butler schoolhouse and were of a character worthy of notice. Rev. Mr. Whipple, the Secretary of the Association, was present, and presided There were about four hundred children there, and the rest of the building, capable of containing over a thousand, was filled with delighted parents and friends, and curious whites. The singing, which was conducted by Gen. Armstrong, was excellent, and was particularly noticeable for the perfect time kept. The most striking pieces were "Thine eyes have seen the glory," etc., and "It looks like men of war," an original negro piece never set to music. They were given with great spirit and effect, many of the audience joining involuntarily.

The programme consisted of reading, reading in concert, and declamation, all of which were of a high order of merit. The enunciation in every respect was clear and distinct, the pronunciation correct, and the accentuation good.

Pitt Palmer's "Kiss in School" was capitally given, as indeed all the pieces were. It is but just to say that the speakers were all carefully and patiently drilled by Dr. Schauffler, of the Bureau, who is an accomplished elocutionist. The valedictory, a well written and appropriate address, was spoken by a boy of thirteen in a manner that I never heard excelled. Aside from his manner of speaking the piece, he was manly, graceful, and self-possessed. I am told by those who were present that the exercises at the examination during the day were even more creditable and satisfactory than those in the evening. The proportion of pure blacks largely preponderated among the performers. What can be more promising or significant than such results here in so short a time, and where a short time since it was a penal offence for colored persons to learn, or for any one to teach them, to read. Extend education through the South and there will be an end of political discussion about the negro. Mr. Whipple has been engaged in arranging for the erection of a building and other details regarding the training school to commence here in the autumn. This is a great work, capable of indefinite extension, and much assistance is needed.

CARSVILLE, Va., June 12, 1867.

The Freedmen are holding numerous political meetings. They always open them with prayer and the whole assembly get upon their knees and bow humbly before God, and thank him for the great privilege they have. It is a heart throbbing sight. When they take a vote, the women all take part also until they are told not to by the president. They are unanimously in favor of the republican party.

We have had a revival at our new school house, twelve have been converted, and new mourners come every Sabbath.

NORTH CAROLINA.

Report of H. S. Beals, Supt.

BEAUFORT, June 29th, 1867.

The closing of the mission year is at hand, and I hasten to report.

Whole number attending schools in my district—Beaufort and Morehead City 713. Of this number there are in

Beaufort 568, and in Morehead City 145.

About one hundred of these are adults. These scholars have generally been attentive and earnest in their efforts to obtain an education. At times we forget that these are *war* children. Cut loose from their masters without parental authority, is it strange that they need wise and steady hands to restrain and direct them? We are happy to testify that though they have suffered from the demoralization of both war and slavery, they are fast becoming subdued by education coupled with the influence and power of the Gospel. After nearly five years' experience in their schools, it is my deliberate conviction that to give them education without the restraining influences of the Gospel, would be to unchain the lion and teach him his strength. Their natures are full of emotion, their vices often full grown, and their tempers unyielding, by the cruelties of slavery. It often requires more than human wisdom to harmonize the discordant elements of families and little communities around us. Never have we felt so much the need of grace to develope the patience and gentleness necessary for our work. But with all our trials we look back over a year of success. In our schools here, over seven hundred have been steadily pursuing their education with marked progress. Four hundred are using advanced readers, and many commencing various branches of science. In penmanship and elocution they often excel.

You will doubtless be gratified to know that the poor have not been forgotten. Two or three hundred forlorn sufferers have from time to time been fed by your bounty, when it seemed they must have starved without this timely aid. Several, aided and comforted by your charity through long seasons of distressing sickness, have gone to report in person to the "Good Master" your love and care for them.

Three comfortable little dwellings shelter widows and fatherless children and infirm old age, reared by means sent us especially for the poor. Within the year ending with June, not only have the "Washburn Seminary" and Winchenden school house been built, but through the instrumentality of your teachers, a hospital has been purchased and remodelled into a church, and so far finished as to enable a congregation of several hundred to worship in it. By careful data, about three thousand visits have been made among as many thousand people, and the all absorbing interests connected with their elevation been the subject of conversation and prayer.

While the Freedmen have been our first care, the poor whites have not been forgotten and have thanked God for their privileges. In some of our schools to-day, these children sit side by side with the sons and daughters of Africa.

Sites have been selected for three other school buildings, and in each of these places an eager multitude are crying: "give us light;" "give us the precious light of life."

Five Sabbath schools have been gathered, numbering over five hundred. On these the hopes of many christians center. In these schools have been many hopeful conversions during the year. Our Bible class too, has been an object of great interest. More than sixty inquiring souls have been studying the precious word in this class with deep interest.

And now, dear brother, let me urge on you the claims of these people for the coming year. We need thirteen teachers for this object. A waiting multitude beg you for help and the blessing of millions await you.

Don't Know they are Free.—Improved Condition.

WILMINGTON, June, 1867.

The people are much "lifted up" (to use an expression of their own) by the late orders of Gen. Sickles, apparently

quite as much as they were by the news of the reconstruction act, because they seem to recognise in them the pledge of a power among them to deliver them *soon* from their serfship abuses.

Under the late military restraint there is not, as far as I can learn, as much outbreaking violence in the country, but the old order of things, scarcely above the old bondage, throughout the rural parts of the state still greatly prevails.

Several, with the best of opportunities of knowing, say of these districts, "They don't know that they are free." This perhaps, gives the best idea of the fear, and darkness, and lack of protection, in which, I believe, large numbers of these poor ones are still involved throughout the South. But it hardly seems possible, from the present drift of reconstruction, that this shall continue to be the case much longer.

Conversation with the people often reveals many instances of living active grace among them. As I left a member of my Sunday class the other day, I felt refreshed and benefited by our interview. She evidently was spiritually minded: the life of faith was unmistakably an absorbing object with her, her study was for Christian nourishment and growth, and she expressed great delight in Christian society. She is much interested to keep up our Bible class, even though without a teacher, and I am hoping that the two classes that I leave, may be the nucleus of an earnest effort among the adults, as practical students of the Bible.

One here whom I esteem for her Christian judgment, in speaking of a mutual acquaintance and her faults, remarked that the difficulty in her case was that the grace of God was wanting, she acted on the principles of the world only, but she had never experienced God's converting grace in her soul that gives the true spring of all right action; and so, though she was kind and liberal, it was not from the right motive. Again referring to the societies called "Bands," somewhat masonic in their externals, and of which she was at one time a member, she said that in observing the ceremonies of the band on a funeral occasion, she was so impressed with the needless forms they then engaged in, that she was fully convinced that it was a hindrance, instead of a help, to religious life, and from that time she had refused any connection with it.

She is very poor, but at last has succeeded in getting a little room of her own for the present, and her joy and thankfulness for this is overflowing. She blesses God for such seclusion from her previous distracting circumstances. "O!" she says, "I cannot tell the peace and comfort I have had since I came into that little room, and the better opportunity for communion with God.

A poor paralytic whom I have been visiting, almost helpless for the last three years, has lately obtained hope in Christ. Notwithstanding the nature of her affliction and the hand of God in it, and Christian effort for her conversion, she seems to have been stiff-necked and indifferent till within a few weeks, when she began to pray, and soon after expressed peace in believing. The woman who has the care of her thinks the change very decided. She says it is a new house. She now loves prayer, and praise, and the word, that before were repulsive, and from uneasy fretfulness has become docile, patient and prayerful. Her nurse is an instance of unusual disinterested kindness, being no kindred and quite poor, she has attended her through all her helplessness without reward, and in the change she now sees in her, her joy is almost beyond expression. M. S. K.

From Robert Harris.

FAYETTEVILLE.

SCHOOL EXAMINATION.—TEMPERANCE.

The examination showed a surprising degree of progress and improvement in all the scholars.

Gen. Avery, Bureau Inspector, and Rev. F. A. Fiske, State Superintendent of Education, were present one day, and examined several classes in arithmetic, geography, &c., and expressed themselves highly gratified at the progress made.

We closed with an exhibition consisting of recitations, declamations, singing, &c., by the children, which gave the most unbounded satisfaction to all. Such an affair had never been witnessed before, not even by the "oldest inhabitant."

All our scholars, with two or three exceptions, have signed the temperance pledge, and we have reason to believe it will be faithfully kept. We explained it to them thoroughly, and after gaining the consent of their parents allowed them to sign their names. An exciting interest was manifested, amounting almost to enthusiasm. With a single exception, every scholar in the Sumner school signed the pledge, most of them in their own handwriting, having learned since school began.

We are gratified to observe an increased interest in education among all classes in the community. Our influence has not been confined to our schools, but is perceptible in every quarter. "A little leaven leaveneth the whole lump." Indeed, our labors have been blessed by the "Lord of the harvest," even beyond our most sanguine expectations. The good work of religion, temperance and education has received an impulse which will be felt for years to come.

We have received from all, both white and colored, the strongest expressions of approval and satisfaction at the results of our labor here, coupled with the most urgent solicitations for our speedy return.

[Cicero Harris, a brother of the above, at the close of his first year's labors writes with the same encouragement relative to the school under his care, and the progress of temperance and education. In relation to the general prospects of the people, he says:]

Since the occupation of this place by the military, and the promulgation of the timely orders of Gen. Sickles, the prospects of the colored people have become more hopeful. Though the aristocratic portion of the whites have not apparently changed their sentiments toward them, they are kept in check by a wholesome fear of the military authorities. In the meantime, under the reign of free speech, introduced by the same power, the lower classes are becoming enlightened, and in view of the influences brought to bear from the North, I have hopes that the South will be greatly Northernized in a comparatively brief space of time.

Rev. Mr. Fiske, the State Superintendent of schools for the Bureau, has favored us with a visit. An application has been made to him for money to build a school house for the Freedmen of this place. I hope it will be successful, for one is much needed.

To the Executive Committee of the A. M. A.

The undersigned, colored citizens of Fayetteville, N. C., hereby tender to the American Missionary Association our heartfelt thanks for their generous aid in sustaining schools in our midst, by the praiseworthy and successful efforts of their teachers, Messrs. Robert and Cicero Harris; and earnestly petition that the same teachers may be sent to take charge of the schools for the ensuing year; and we pledge ourselves to do all in our power to aid and encourage said teachers while laboring in our behalf.

Signed by 84 persons "and many others."

A North Carolina Schoolmaster at Home.

A gentleman traveling through one of the eastern counties of North Carolina, a few weeks since, found the following "Rules" posted upon a schoolhouse door.

The teacher has a county reputation of being "right smart."

Rules of the School

first the large Scollars shant impose on the small ones
second there shall be no laughing and talking in time of Books
third there shall be nothing seen or done in School carried home and tattled to their parents that dont concern them
fourth there shall be no quarrelling or fighting in or at school but pay attention to your Studdies respect your teacher and be kind to your Schoolmates.
those who abide by the rule will receive credit but those who do otherwise will receive a Sprouting or Expellment from school

W. C. WADE Teacher.

SOUTH CAROLINA.

DAWFUSKIE IS., S. C., June, 1867.

Until we came, there had never been any teachers here. We found everything in rather a *rough* state; but though we had many trials at first, we have not yet exhausted *Paul's list of tribulations.*

Our day school is small, but the pupils are making rapid progress. Twice per week we have an industrial school for the girls. They are quite interested in making garments, which are to be their own when finished. Four nights each week, we have an interesting night school—often have forty present—but the average is less. All come after toiling all day in the cotton field. One woman is always present with her babe in her arms, except when sick; six young men walk two and a half miles, and several others three miles. How few of those who call the Freedmen "lazy niggers" would walk five and six miles, after working hard all day, for the sake of learning to read!

Ten persons have learned the alphabet and are reading well in words of four letters; while a large class are reading words of three letters. All write on slates—several can already write short words very well.

Sabbath morning, I have a school of forty-eight children who are intensely interested. Some of "dem chilen" who are "mindin birds," or "de chile," through the week, come in on that day, and I trust a seed or two falls into their young hearts. While I am engaged with the children, Miss D. has a school for adults in the "Praise House." Most of the people on this place, and a few from other places attend. All are greatly interested in learning the truths of the Bible.

We hold two meetings on the Sabbath for the people, which are well attended. A chapter from the Bible is read and explained, and a tract adapted to their understanding is read, several hymns sung and two or three prayers offered. All are more benefited by the exercises than they possibly could be by the harangue of unmeaning words which ignorant colored preachers treat their congregations with. After services the "leadin brudderin" crowd around us with extended hands, *bowing* and *scraping.* One says "Tank you, missus, for de *sarmin*;" another, "Tank you, tank you, I's more'n proud of your teachin dis day."

One day the leader of the church, after hearing a passage of Scripture explained, exclaimed: "We don't know nothin 'bout de Bible, we've had it read to us all our days, but 'pears like we are just beginning to git de sense of it!" At another time he said: "We've never had true doctrine preached to us before; we've had nothin but false doctrine; instead of bringin us up it has crushed us down." I showed pictures of heathen torturing themselves, to an intelligent Christian young man. Turning to a friend, he said: "See there! We are just finding things out. Why, in old times the white people showed them same pictures to me, and said that was the way God wanted us punished when we did bad." The *beauties* of "the divine institution" are coming to *light.*

F. L

GEORGIA.

BLESSINGS ON THE GIVERS.

SAVANNAH.

About the middle of April, my associate was taken-sick, and the entire school devolved on me. I labored for two weeks, unaided, with an average of 180 in daily attendance: then the Supt. directed me to dismiss the Primary Pupils, retaining only the Intermediate Department: 115 remained.

In February I received two valuable boxes of clothing from the Union Church, Worcester; also a barrel from the Freedmen's Aid Society there. These supplies were a rich blessing to my flock. In April, there came to me from Boston a perfect treasure house of books; religious, historical, patriotic, juvenile, with a variety of cards &c. adapted to schools. Army and Navy stories, Woodville stories, with other choice and attractive volumes, numbering 50, were selected for a nucleus of a library just then starting for the use of the High School. School and music books were culled from the collections for the Plantation Schools at Tweedside, Dawfuskie and other points. Prizes were given in the Day and Sabbath Schools. From this source, it has been my privilege to bestow between five and six hundred rich and instructive works. Their influence is telling upon the hundreds who devour this precious, mental food. Blessings on the Publishers, Societies and liberal-hearted friends in Boston, who donated this inestimable gift to the Freedmen in Savannah.

In May, a barrel was sent from Holliston Mass., freighted with supplies for the needy.

For six months, in addition to my Morning School, I gave lessons at the homes of adults, who were eager to read the Bible; thus combining missionary visiting with instruction. My pupils in this branch of labor numbered 70. Several who were ignorant of their letters in November, are now reading.

It has been a season of encouragement and progress. The Freed ones of Savannah are emerging from the darkness of ignorance. They will soon, I trust, be in the full unrestricted enjoyment of all the privileges to which they are entitled.

Thus ends my third year of service in Savannah, Ga.

ALABAMA.

MONTGOMERY, June 5, 1867.

INCREASED FACILITIES.

I find that our schools have accomplished more this year than last, by far. It is really wonderful to see the advancement that has been made. The teachers are the most contented and enthusiastic workers that one meets in any department of Christian effort. Large hopes are entertained everywhere of great extension of effort next year.

The facilities for establishing schools will be much greater than ever before. The same amount of money will go farther toward maintaining teachers. Now what is the outlook from 53 John street for 1867 and 1868.

At Atlanta we can put up a hall for students extraordinarily cheap. Brick, I think, can be got on the ground for $4 a thousand. Mechanics can be had at almost any price we choose to set. Really it is a mercy to build and thus furnish labor at some price.

"OUR SONG."

A teacher from Alabama writes:

"I was much pleased with the exercises at a matinee in the Theatre of Montgomery, given by the Second Baptist S. S., and repeated by request of Gov. Patton, to which all the schools of the city were invited. When a class sung "Jesus Loves Me," and a little colored boy by my side looked up saying, "That is our song," I felt, as I had never felt before, that God is no respecter of persons. That is *our* song, not the *mine* of any race, country or color."

American Missionary.

NEW-YORK, AUGUST, 1867.

SPECIAL NOTICES.

The notices given under this head in the American Missionary, (paper) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

THE CLOSING YEAR. OUR WANTS.

The fiscal year of the Association is drawing to a close. It has been a year full of interest to the colored people of the South, in which a few of them have begun to use the right of suffrage, secured to them all; a year of prosperity and progress in the intellectual and spiritual work in their behalf, and, though a year of suffering to many of them, yet, as a whole, one of great blessing.

During it, this Association has had in the South, more than five hundred missionaries and teachers, ministering to the physical relief, and the intellectual and spiritual welfare of the people. We have desired that these missionaries and teachers should be to them messengers of Christ, disbursing in his name the benefactions of friends, seeking to win them to obedience to Him, and at the same time teaching them the responsibilities, principles and duties, to be regarded in the enjoyment of the elective franchise.

The prosperity and progress already attained magnify the importance of the work just before us, and crowd the next few months with responsibilities and duties second to none that are past. The work of reconstruction is to be done. In that work, the law knowing no distinction of color, assigns equal privileges and duties to all. The discharge of these duties, in the present condition of southern society, brings great dangers and temptations to the newly enfranchised. Already, both blandishments and intimidations are used to control, or prevent, their votes; and our readers need not be told how great the temptations to intemperance and other vices will thus become. In these circumstances, we feel that the call for our efforts among the Freedmen is intensified rather than diminished, if we would insure complete success, and carry them triumphantly through the dangers, to which their past enforced ignorance, and present circumstances expose them.

At our last Annual Meeting, the Association had heard the cry coming up from the South, not from strangers and foreigners, but from those who had grown our cotton, cultivated our sugar, enriched our country and shed their blood in its defense; from those who, though enslaved and embruted, by our laws, and deprived of the privilege of learning even to read the Bible, had been stimulated by their deprivations, and inspired by God with aspirations for letters and religion; and, moved thereby, recommended that $400.000. should be raised and expended in our work, this year. The Executive Committee commenced the year on a basisof $300.000, prepared to enlarge if Providence favored. The work has gone forward prosperously with continued opportunities and demands for enlargement, but our receipts have fallen far short of the ratio of the smaller of the sums named, and upwards of $60.000. are needed, during the remaining two months of the year, to enable us to fulfil existing obligations.

The average of $1000. per day for two months seems large, but it is nearly $100. per day less than the Annual Meeting encouraged the Executive Committee to hope, and instructed them to strive for. The pressure is already heavily upon us. Our missionaries and teachers need their small salaries, and these and other obligations can not be delayed. We need, from this time, receipts to the amount of $6000. weekly.

Will not the friends of the Freedmen,

by an immediate and increased liberality, energy and activity enable us to meet the exigency, and, under God, carry forward the great work which his providence has called us and his people to perform!

"LET US MAKE MAN"

The last and greatest act of creation was to make man in the image of God. The grand aim of Redemption is to recreate man in that image; and Providence, in the control of the world, aims at the same result. That providential aim is seen not merely in the grand epochs usually denominated religious—the Mosaic economy, the Christian dispensation, and the Reformation—but also in secular eras. "Westward the star of Empire takes its way," and its progress through Babylon, Persia, Greece, Rome, France, and England to America, has been marked by the real, though irregular, development of man's civil and religious liberty, his freedom of conscience, and access to that Divine truth which, through the Holy Spirit, changes him into the image of God. The final act of this great drama seems to draw towards its termination, and America is summoned to its share, instrumentally, in the last work of transforming man in God's image. Scarcely knowing the full extent of her mission she began it in founding a nation with "freedom to worship God," she followed it up by securing *national* liberty in the Revolutionary struggle, and the fullest *individual* freedom in our late civil conflict. But the civil and military struggles having achieved their end, the crowning effort is to be made in the spiritual.

In the world's great eras the Divine procedure is marked by slow preparation, and rapid execution. An eternity preceded the first act of creation, but when creation began, six days sufficed for the work. Centuries of seeming religious inaction went before the appearance of Christ, but from the day of Pentecost the christian church grew with creative rapidity. The Dark Ages wasted, in seeming uselessness, their wearisome night before the Reformation, but when the dawn began the glow and warmth spread swiftly over Europe. Our American struggle against slavery, seemed only to lengthen her cords and strengthen her stakes, but how swift this movement when God began to lead forth his oppressed people. Day before yesterday, as it were, they were slaves, yesterday they were Freedmen, to-day they are voters!

Here then we stand in this grand stage of the world's progress, and the most noticeable of its features is the call to elevate and christianize these Freedmen. All persons may not recognize the significancy of this call, but perhaps its parallel and type may be found in another. Paul heard a cry from Macedonia:—he and his fellow laborers were toiling not only with Jews, but had stretched their line to the Gentiles. They had not however as yet personally gone beyond Asia among the descendants of Shem, but the Macedonian cry was to go to Europe—to the sons of Japheth, to the outside barbarians. *It was the call of the hour*, and it opened the way to Rome, to Europe, to the race that were to control the world's destiny! Well was it that Paul heeded that cry, and well for us at this day, if we heed the cry so like that from Macedonia, in its fervor and eagerness, as well as in its unexpectedness. Who can tell the influence these descendants of Africa are to have on the world's conversion to God. Are not the sons of Ham to have their share with the descendants of Shem and Japheth in this great work. Their efforts may not be of the aggressive character of the European races, but who knows that the world does not now need quite as imperatively, the infusion of the gentleness, faith, and hope of the African character?

Let us sum up the statements with a view to their application to present affairs. The regeneration of men is the

great aim of the Divine power and love on earth. Providential movements aid in this, and seem in this our day, approaching a climax. God's movements are rapid in their execution, and his people, if they would fulfil the demand of the hour, must move with Him. The special call of this hour is the cry for the elevation of the Colored people of America. The cry is importunate. It comes not from one man, nor a few, but from millions. It comes not alone from their lips, but from their past history, their present wants and progress, and from their prospective improvement and future influence on our country's and the world's destiny. Shall we respond to it, not merely with liberty, the ballot, and intellectual training, but with what is the sum and security of all—the Gospel of Christ, Heaven's great boon, and their great need?

General Synod of the Reformed Presb. Church, N. Y., May 22, 1867.

On motion of Rev. W. T. Wylie, the following resolution was passed:

Resolved, that this Synod has heard with deep interest the address of Rev. E. P. Smith, in behalf of the American Missionary Association, and its work among the Freedmen, and that we commend this society to the continued, prayerful and increasingly liberal support of the members of the Reformed Presbyterian Church, believing it worthy of their warmest sympathy.

The Synod of the Reformed Church, (late Reformed Protestant Dutch Church,) at its recent session, after listening to a statement from Secretary Strieby, passed the following resolutions:

"Resolved: That the Synod have heard with gratification the statements of the Rev. Mr. Strieby on behalf of the American Missionary Association; that it reiterates and renews the approval and recommendation of the last Synod, and commends the cause to the confidence and coöperation of all the churches of our communion, and to the benefactions of all who have means to devote to an instrumentality so worthy in its aims, and so promising in its results."

"Now, therefore, perform the doing of it"

"St. Paul does not say that a willing mind is all. He makes a wise addition: 'Now, therefore, perform the *doing* of it.' Because, true enough it is, that willingness is accepted where the means are not, yet where the means *are* willingness is only tested by performance. Good feelings, good intentions, charitable intentions are only condensed in sacrifice. Test yourself by action; test your feelings and your fine liberal words by self-denial. Do not let life evaporate in slothful sympathies. You wish you were rich, and fancy then that you would make the poor happy and spend your life in blessing. Now—now is the time—now or never. Habituate you heart to acts of giving. Habituate your spirit to the thought, that in all lives something is owed to God. Neglect this now, and you will not practice it more when rich. Charity is a habit of the soul; therefore, now is the time. Let it be said, 'He hath done what he *could*.'"

F. W. Robertson.

AFRICA.

"Do Send us Help,
If suitable persons can be found."

So says one of our Mendi Missionaries in deep earnestness of soul, and almost crushed by his great responsibilities. Another writes:

"I wish to add my plea to Mr. Burton's for help—where are the laborers? I well know how great is the work among the Freedmen, and I would have that work increased. I also know the excuse. 'Charity begins at home.' Must Christians then, only exercise charity at home? Are they never to get beyond a beginning? Christ's command was not to preach the Gospel at home, but 'go ye into *all the world* and

preach the Gospel to every creature;" neither did he tell how great a measure of success should follow us in our going to preach the Gospel, but only the blessed promise, 'Lo, I am with you alway, even unto the end of the world.'

"May God incline some to come, that the things here that are ready to die may be revived, and many who are now neglected may hear 'good tidings.' We are few and feeble, and soon must fail unless help comes. Will not Christians be held responsible for these failures, and these perishing souls? May God send us help soon."

Will not some of the ministers of Christ who are not so settled that they cannot change, take into serious and prayerful consideration the question whether God has not a work for them to do in Africa, to which he is now calling them? We especially commend the inquiry to young men, just entering the ministry. There is a call of God for some, many, to go into the foreign field. Is it not to them?

We fully recognise the fact that God calls, as never before, for labor among the ignorant and destitute of our own land, but we believe as surely, that, while we ought to multiply our efforts to obey this call, we ought not to leave the other undone.

Slave Trade. Captures on African Coasts.

Few persons are aware how extensively the slave trade is yet carried on in Africa. The following slip, cut from a recent African paper, gives the number of slave vessels captured by British cruisers in 1866.

In the year 1866 thirty-four slave vessels were captured on the coasts of Africa by Her Majesty's ships—two by the Espoir, six by the Penguin, two by the Lyra, nine by the Highflyer, nine by the Wasp, six by the Pantaloon. A brigantine captured on the west coast had no slaves on board, but was fully equipped, and 550 slaves were waiting to embark from the shore. The Dahomey, from Portugal, also captured on the west coast, had only three slaves on board, but 600 were held in readiness to embark. All the other captures were made on the east coast. 1,303 slaves were found on board the vessels captured. Several, however, had no slaves on board, but had landed slaves—one as many as 176. One Arabian vessel, from Zanzibar, had 200 on board; twenty-eight were captured and the rest drowned. Five of the vessels are described as unseaworthy.

SANDWICH ISLANDS.

DECREASE OF POPULATION.

Rev. J. S. Green writes:

"In speaking again of the decrease of our people as one of my trials, I am glad that I can at length give you statistics; the census having recently been taken, and the returns published in the government paper. The census shows a decrease on the group, from 1860 to 1866, (six years,) of 8,901, leaving 62,939 Hawaiians as the inhabitants remaining. If the returns thus made and published are correct, the decrease is sufficiently distressing, but I fear the present number thus indicated is too large. I am quite sure that the decrease in my field is much greater than the census shows. Keokea and vicinity are greatly reduced, as the people there are allowed neither to purchase land nor to cut wood for selling. In travelling through Keokea and Kamaole, the solitude is painful, and were there ravenous beasts on the Islands, they would so increase in these solitudes that travelling would be dangerous."

Jamaica Mission.

The Association of ministers and delegates from the churches connected with the mission of the American Missionary Association in Jamaica, met at Providence, April 2, 1867. A full report has been sent us, from which we extract the following, relative to the condition of the churches.

The reports of delegates having been called for,

"Bro. Lindo Philips reported that everything seemed to be prospering at BRAINERD. After referring to some material improvement on the station premises, he

stated that many of the young people were manifesting an interest in religion. The Sabbath congregation had increased and was still increasing. The weekly church meetings were much better attended than formerly. On the matter of contributions to the support of the Gospel, the delegate was sorry he could not report favorably. Little was being done in this respect. The Sabbath School had increased of late and was doing well. A report of the day school from Mr. Harris, the teacher, was handed in by the delegate, which stated that there were at present 52 scholars in daily attendance; also that there was a hopeful religious state of things among the scholars. Two of them had lately made a public profession and been approved by the church.

"Bro. Thompson, the minister, said there were some discouraging things at Brainerd, and referred especially to a late very painful case of discipline, and to the backwardness of the people in giving to the cause of God. Still he had been much encouraged of late by the improved attendance on the Sabbath and other religious meetings, and hopes to be able to give a better report soon of the people's liberality. Five persons had been added to the church from the world and two backsliders restored since last September.

"Bro. Dan'l McLaren, from BRANDON HILL, stated that matters at this station were not so prosperous as at Brainerd. The weekly meetings of the church were not well attended. The Sabbath congregation, however, had increased of late, so that the chapel was now well filled. The Sabbath school was prospering; there were now over a hundred scholars in attendance.

"Bro. Wilson, the minister, said that taking all things together, he thought there was cause for encouragement at Brandon Hill. There had been six additions of new converts to the church lately, and three persons restored.

"Bro. Phillip Moody, from CHESTERFIELD, reported that the Sabbath congregation was increasing, and the people seemed to be profiting from the preaching. There had been ten persons added to the church since September last. Giving had been neglected. The Sabbath school was increasing and doing well; it numbered about 100 scholars. The teachers were quite attentive to their duties. The day school was giving satisfaction to the parents—the children seemed to be improving well. The daily attendance since January has been between forty and fifty. The church under the mission, he thought was having a good influence in the district. The community consisted of different religious societies, but they were living peaceably with one another. On the subject of family religion, the delegate said that the members of the church were more concerned than ever before, to bring up their families in a godly way.

"Bro. Venning, the minister, didn't think there was any marked increase of new comers in the congregation. Of the ten persons who had joined the church, five were received last December and five were just now being admitted.

"Bro. Peter Marshal, of ELIOT, felt discouraged about Eliot, especially when comparing it with what he had heard from other stations. The weekly prayer meetings were very thinly attended. There had been only one addition to the church on profession since last fall, and only one person restored. The members of the church, Bro. M. was sorry to say, were not living very amicably; fault-finding and quarrelling were prevalent. Some of the members, he thought, were quite attentive to family duties.

"Bro. Starbuck, the minister, said he did not regard the quarrels, alluded to by the delegate, of a very bad character; they prevailed among a few of the members only. The state of the Sabbath school, and especially the fathfulness and efficiency of the teachers were very gratifying to him.

"Bro. Jas. Batten, of PROVIDENCE, reported that there had been much confusion in the church some time back, but that now things were more settled. The church was quite small and there have been no new conversions during the whole of last year up to the present time. Some of the members of the church, he thought, were

anxious to bring up their families in a Christian way, but he did not know if all of them sent their children to school. The church had to cut off two members lately for bad conduct.

"Bro. Wilson, who has charge of Providence, added that were it not that there were at Providence a few good, faithful brethren he should feel quite discouraged about this station.

"Bro. Jas. B. Bishop, of RICHMOND, said that that church is in its infancy; it commenced only in January of this year with *five* members, now they could report *nine*, but though they were only a few, he was glad to say that there were encouraging signs of spiritual life, the few manifesting much of the spirit of Christ, and a great desire to grow in the knowledge of Christ. Everything, he thought, was hopeful. They have a promising Sabbath school. The teachers were very attentive to their duties. In the day school there are one or two who manifest an interesting state of mind.

"Bro. Wolcott, the minister, stated that he had been confident for a long time that there were some good religious influences scattered in the community around R., which he had been desirous to collect and make more effectual as a light in the district. Hence he had been induced to move in forming a church. The surroundings generally, were dark and forbidding, but since the church had been formed, and seeing the spirit of the few members who composed it, he felt much more hopeful for the future than ever before. Already he could see good signs among some of the worst characters in the community."

We regret to state that all the stations reported a backwardness about contributions for the support of the stations or spread of the Gospel.

GOVERNOR BRIGGS OF MASS.

In the funeral discourse, commemorating the life and services of this distinguished statesman and Christian, the following anecdote was stated:

"A rich brother (in the church) once seemed disinclined to give generously in an important emergency. The Governor said to him, 'it is hard giving until you get used to it. If anybody had told me twenty-five years ago that I should be giving five hundred dollars at a time to the church, I should not have believed him. But I have been educated up to it. Giving to the cause of Christ now comes very easy. You must be educated. The way is to keep giving. The more you do, the easier it will be.'"

THE COUNTESS OF HUNTINGDON.

DIED 1793.

"When," said she "I gave up myself to the Lord, I likewise devoted to him all my fortune, with this reserve, that I would take with a sparing hand what might be necessary for my food and raiment, and for the support of my children, should they live to be reduced."

"I was led to this," her ladyship continued, "from a consideration that there were many benevolent persons who had religion, who would feel for the temporal miseries of others and help them, but few ever among professors, who had a proper concern for the awful condition of ignorant and perishing souls."

With an income of £1200 a year, spent in the service of God, what wonders was she enabled to perform! She maintained the college at her own expense; she erected chapels in most parts of the kingdom, and she supported ministers who were sent to preach in various parts of the world.

THE POLITICIAN OUTWITTED.

The efforts made to draw from the Freedmen their intentions, and to mislead them in their views, do not always meet with success. The following incidents are from an agent in Va.

"A southern politician anxious to ascertain how a certain pious colored man would vote at the coming election, approached him and the following dialogue ensued.

Politician. "Well Tom I suppose you know you can vote now?"

Tom. "Yes, Massa, I've hearn talk about it."

P. "Well who do you think you will vote for.

T. "I don't know Massa."

P. "Who do you think has been your best friend?"

T. "Massa Jesus always has been my best friend, and I feel that he is now and always will be."

This answer closed the conversation and left the politician no wiser than before, except that a negro had wit and could keep his intentions to himself and avoid an answer in a manner not to give offense to any one."

Another politician conversed with Uncle Jack in the following manner. "Dont you think Uncle that you ought to vote with the people and country that show you most favors?" "Yes massa." "Don't you see that the Yankees have greatly deceived you and promised what they do not give?" "Yes, Massa, they have deceived us powerfully. They promised to make us free and I did not think they would, but they 'ceived us, and they did. Wese all free now."

Copy of an Affidavit made before Lieut. Stevens.
May 31, 1867.

Thomas Anderson, Plaintiff,
D. F. Nolen, Defendant.

Thomas Anderson (colored) being duly sworn says: I had a contract with the defendant, to work for him for five months at $8 per month. I worked on about six weeks, when he, the said Nolen, said to me one day that *he* could not be at home all the time, and consequently I would be under the charge of his son Thomas, and that it would be all the same. He told me when I first commenced work that I would be under his son. Some six weeks after that, one day he commenced cursing me in the yard, and I told him I believed I was at work for his son, and not for him; he immediately flew into a passion and said that I would look to the son for my *pay* and *board*, and I replied that I would be satisfied with that arrangement. I then kept on at work until about the first of May, and the said defendant kept on coming to the field, and cursing *so much* that I found that I could not work with any comfort, so I left the plantation and was gone about two weeks: when I heard he had gone away, I thought I would go back and work for his son; and when I did go back, his son told me that he was glad I had come for he needed my help, and I went to work again. I worked on a few days when the defendant returned.

In the evening of one day, I went from the field to the house for some water, and he, said defendant, was there and came up to me and said," where have you been?" I replied that I had been knocking about. He said, "what are you doing here?" I said that I had come for a pail of water and was going back to the field to hoeing again. He told me to go down to the crib. I started down and walked a few steps, when he came up behind me, drew his six shooter, and struck me on the side of the head, which cut a hole in my head, and the blood ran down over my clothes. He then told me to step down against the crib, which I did; he kept telling me he was going to take me to the "Bureau." He then sent Luke to the house for a rope, put it over my head and around my wrists and jerked me down; he then commenced beating me with a board on my side, head, face and mouth, and cut a hole through my lip. He then left me and went to the house, and his wife and son came to me. His wife said, "If I will let you loose, will you go to the house with me?" I said I would, and she loosed me and took me to the cabin. He then came into the cabin, took the fire poker and beat me again, over the head, arms, legs and side. He then sent Luke for the log chain and hobbles. He put the chain round my neck and locked it on, then put the hobbles on me and told me to get up and go around to to the gallery of the house. I got up and walked as well as I could for the hobbles and chain. After I got into the yard he took a board and kept beating me until I got around to the porch. I laid down on the floor of the stoop and he got a pail of water for me to wash the blood and dirt out of my eyes. After lying there awhile I began to groan with pain. They let me lie there until after dinner. Then the son came and took the chain off. Then the

defendant took me down to the creek, tied me to a limb, and, removing the clothes, commenced whipping me with a twisted rawhide whip on the naked body. He then left me, and his son came and let me down. I laid on the ground some twenty minutes groaning with pain, when the defendant came back, put the rope around my heels, and drew me up with my head downwards and called on Luke to hold one of my hands, while he stood on the other with his foot, and whipped me again with the rawhide until the blood ran down my back. He then let me down, put the rope around my neck and his son took it and pulled me up the hill, the defendant coming after and occasionally giving me a kick as I was pulled up to the house. After getting into the yard I fell down, completely exhausted, and Uncle Jim (colored) came and took the rope off, took me into the cabin, washed the blood off and put me into the bed where I have now been confined for two weeks.

his
(Signed) Thomas x Anderson.
mark

Witness, Phineas Stevens,
(1st Lieut. 85th Infantry.)
C. E. Adriance.

SMITHFIELD, JOHNSON CO., N. C.
May 8, 1867.

There is the best of feeling existing on the part of the white citizens here toward us as teachers of their former slaves. We had a Sabbath School concert the last Sunday in April, and it was attended by nearly a hundred white citizens. Nearly all the leading men in town were present with their ladies and children. They appeared very much interested during the exercises, and after they were through several of them spoke words of encouragement to the school. They have now organized their S. S. and are determined not to let the colored children go ahead of the white. I have been applied to by some of the white people here, who are poor and not able to pay the tuition at the other schools, for the admission of their children to our school. One old gentleman asked me with tears in his eyes to take his children. I told him our school had been suspended for a few days for the purpose of making some repairs upon the house. I open school again to-morrow and shall expect to see several white children present. There are several places in this county where schools are very much needed, and where good accommodations for teachers can be obtained. A few colored people have built a log school house about eight miles from this place where a teacher might be employed, and they are very anxious to have one.

Very truly yours,
L. E. BEMIS.

Sunday School celebration at Beaufort, N. C.

Our Sabbath school which formerly met at the colored M. E. Church, now meets in our new Seminary. Many children from the Baptist Church attend this school, and it is larger than any white one in the town, numbering about 220 in all.

In the morning at eight o'clock, the children assembled at the Seminary. The juvenile choir, neatly dressed, occupied a platform which had been previously erected. Mr. J. a colored citizen, had been chosen marshal of the day, and, with his second, wore a blue sash as a simple insignia. The procession was ordered to form in front of the Seminary, four abreast. The "Independent Choir" of adults went first; next came the Juvenile Choir, a select company of the best singers among the children, trained by Mr. S. a gentleman from the North who is principal of our school; then came those who were to participate in the literary exercises of the day, followed by the "Lincoln Guard" consisting of about 30 boys in uniform, each wearing a blue shirt trimmed with red. Last came a mixed company of children and adults. Many carried baskets of provision, and borne by the children was a neatly painted banner bearing an inscription. As we were about to begin our march the clouds gathered and signs of rain appeared, but undaunted the Juvenile Choir struck up that beautiful hymn.

"Traveler whither art thou going
Heedless of the clouds that form."

Passing through the principal streets of the city, the whole crowd of perhaps 350 were soon on board of two vessels already prepared, and, with our sable captain at the helm, set sail for Morehead City, to greet the Sabbath school there, and join them in singing and other exercises.

Scarcely had we left the wharf when the rain came down in torrents, and amid alternate peals of laughter, and expressions of disappointment we turned back to the shore. No sooner however had our vessels reached the dock than the rain ceased.

Again we spread our sails and with a steady breeze "stood out" for Morehead City. Again from these children of Euterpe there rose the song:—

"We are joyously voyaging over the main,
Bound for the evergreen shore."

The analogy however should not be carried too far, for while we were joyously voyaging over the main, the shore to which we were bound is a perfect sand bed. Within an hour we reached it with no loss save a hat or two that blew overboard!

The procession formed again and took up their march for a large building owned by the Government, which though destitute of windows, was quite suitable from its size. The Morehead school gave us a courteous reception by forming two lines, between which we were invited to pass and were then escorted to the place. Upon the rude platform at the right were seated the youthful performers from the Morehead school, while those from Beaufort were invited to occupy the left. The exercises commenced by prayer by Rev. J. F. Moore, chaplain of the day. The recitations were not all of a religious character, but beside portions of the catechism, there were little temperance speeches, dialogues, patriotic speeches, select reading &c; the whole enlivened with music. The hour for dinner arrived and the rough tables were spread, but so scantily that many a little one returned home without a mouthful. And while most were well dressed and all appeared neat, yet some of the children were so destitute that while on the stage they had to remain sitting to recite, and were placed behind their fellows that those in better garments might hide their rags.

There was present an old lady who within the present week had learned that she was free. She came from the back woods on a visit, and was surprised to find that she need not return to her master who had concealed her freedom from her, and retained her in his service without pay, up to the present time.

She witnessed the exercises in perfect amazement exclaiming "why they *read* like old master's children!"

The hour of departure was at hand and after a few remarks by the principal of our school, followed by the Superintendent and Chaplain, the Juvenile Choir again warbled forth our parting song.

"Meet again, yes, we shall meet again,"

Our banner was hoisted and the procession moved down to the wharf and reembarked for Beaufort.

May 6, 1867.

(*Extract.*) June 29, 1867.

All Beaufort was astonished at our exhibition last night, or at least so much of it as could crowd into our hall. Mr. S. interspersed between the speaking and singing questions in geography, arithmetic and physiology, which were promptly and distinctly answered to the wondering delight of the audience. It took but a few moments, beginning with America, North and South, to go around the earth, with the principal cities, lakes, mountains, and then to its motions, the tropics, the zones, the different races of men, where found, &c. Then came fractions in arithmetic, and lastly the parents were astonished by being told by their children the number and names of the bones in the human body.

The singing by the "juvenile choir" was admirable. Their voices always strong and full, have been mellowed and softened under Mr. S——'s training until they now combine power and sweetness, volume and flexibility that make their music quite charming. The exercises would have done honor to any school anywhere, and we expect nothing better from children of the same age who have been to school all their lives.

THE LEAVEN OF RECONSTRUCTION: IN GEORGIA.

A correspondent who says he is fifty years old, and a native Georgian, sends in his subscription for our Magazine, and requests copies for other families in his county. He says:

I am well pleased with the American Missonary, and wish there were multiplied thousands circulated and read here. It is just what we need—light on a subject about which we are woefully ignorant as a people. Prejudice is the ruling passion. I had been trying to get our people to agree in some steps for the education of the Freedmen here and the opening of free schools, when all at once I was rallied upon by a set of persecutors, who, though they acknowledge that I am the best doctor in the country, say they will never patronize me, if they die. I took this as rather hard and unreasonable at first; but I have become accustomed to it, and am not only reconciled but glad of it. I am now thinking of opening a free school for colored children in a house in my yard. My wife objects, for fear we shall be burnt out, and questions how we are to live without an income? I was a secessionist at the the start, and did not see my error until too late, and now I feel like working to help repair the mischief done. But I cannot sell any lands and have nothing upon which to raise money. I never owned negroes, but bought land which now will probably be coufiscated. We have one child, a daughter sixteen years of age, whom I am trying hard to educate. She is spurned by my political enemies who think to drive me from what I conceive to be my duty. They treat me and my family as if we were unworthy to live in their midst. But I defy and pity them at the same time.

I wish we had for these colored children an experienced missionary teacher. I would assist one all in my power, though I cannot now promise pecuniary help. God speed your great work.

"SPIRITUAL SONG."

Written some years Ago by an Aged Slave.

Ye people who've oft been invited to come,
By the sound of the Gospel, O sinner return,
And close in with Jesus while calling to-day,
When the spirit's done striving, tis too late to pray.

As you are yet hearing as by the wayside,
And die unconverted where will you abide,
When the trumpet shall shake both the sea and the land,
And call all the nations in judgment to stand.

Ye poor gospel slighters for you I do mourn,
To think of your danger and your unconcern;
To think of that judgment where all must appear,
Poor sinner stand trembling, tormented with fear.

Your pleasures and pastimes wherein you delight
Will but aggravate you in that awful affright.
To think of those sermons which you've heard in vain,
All hopes gone forever of hearing again.

Here's a final farewell to the gospel's sweet sound,
No God to pity you in the regions around,
No news of salvation in that burning place,
But a keen desperation instead of free grace.

O sinner take warning before its too late,
And fall down as a criminal at Jesus' feet,
Seek truth by repentance which will make you free,
And happy with Jesus through eternity.

"She Hath Done what she Could."

Here comes Whitfield, the man who stood before twenty thousand at a time, to preach the gospel; who, in England, Scotland, Ireland and America, has testified the truth of God, and who could count his converts by thousands. Here he comes, the man that endured persecution and scorn, and yet who was not moved; the man of whom the world was not worthy; who lived for his fellow-men, and died at last for their cause. Stand by, angels, and admire while the Master takes him by the hand and says: "Well done, good and faithful servant; enter thou into the joy of thy Lord." See how free grace honors the man whom it enabled to do valiantly.

Hark! Who is this that comes there? A poor, thin-looking creature, that on earth was a consumptive; there she lay three long years upon her bed of sickness. Was she a prince's daughter? For it seems heaven is making much stir about her. No; she was a poor girl that earned

her living by her needle, and she worked herself to death; stitch, stitch, stitch, from morning to night; and here she comes. She went prematurely to her grave, but she is coming, like a shock of corn fully ripe, into heaven; and her Master says: "Well done, good and faithful servant; thou hast been faithful in a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." She takes her place by the side of Whitefield.

Ask what she ever did, you find out that she used to live down some dark alley in London; and there used to be another poor girl come to work with her, and that poor girl, when she came to work with her, was a gay and volatile creature, and this consumptive girl told her about Christ; and they used, when she was well enough, to creep out on an evening to go to chapel or to church together. It was hard at first to get the other one to go, but she used to press her lovingly; and when the girl went wild a little, she never gave her up. She used to say; "Oh, Jane, I wish you loved the Saviour!" and when Jane was not there she used to pray for her, and when she was there she prayed with her, and now and then, when she was stitching away, read a page out of the Bible to her, for poor Jane could not read; and with many tears she tried to tell her about the Saviour who loved her and gave himself for her.

At last, after many a day of hard persuasion, and many an hour of sad disappointment, and many a night of sleepless, tearful prayer, at last she lived to see the girl profess her love to Christ; and the poor, consumptive needle-woman has had said to her, "Well done"—and what more could an archangel have had said to him? "She hath done what she could."—*Spurgeon's Sermon on the "Two Talents."*

A Story of Seed-Corn for Freedmen.

Harlem, July 11th, 1867.

Dear Bro. Smith.

My farm (two city lots) never produced such delicious sweet corn as it did last year. And it has grown better since, until it has become the sweetest corn I ever knew.

After working hard with my hoe thro' the Spring of 1866, when the earliest planting was nearly ripe, I left with my family and was gone until late in September. Before my departure I gave the fruits of my toil to another family; but they were kept from plucking the ears by fear of the cholera.

On my return, to my sorrow, I found most of my crop untouched and fit only for seed. There was enough of it to plant my farm a hundred times over, and I knew not what to do with such a quantity. However, I gathered it and put it in my study. There it was always in the way, my "Elephant," occupying room without paying rent. But it had cost me so much that I could not bear to throw it away. It is a wonder that the the mice did not eat it.

While waiting in your office one day I heard some one speak of seed being wanted. "What about seed?" I asked. I was told of the suffering freedmen—how they must go hungry next year or have seed to plant. The thought of my big bag of corn flashed over me. I saw how God had kept us all from eating it, that the hungry freedmen might have it. What a treasure it seemed! Determined that my "elephant" should be put to work for the Lord's poor, I sent it forthwith to your office, and shortly after received a letter of acknowledgement from one of your superintendents in Virginia, thanking me for my gift. He evidently supposed from the quantity sent that it came from a seeds-man. His letter repaid all my labor. My corn was doing a better service than I had ever dreamed of. No luxury of the appetite could have given me such pleasure. And a few weeks ago my corn suddenly grew more delicious than ever from the good news that the negroes who planted it are already living on the roasted and boiled ears having it as almost their sole support. To have

stood between them and suffering, and perhaps to have saved human life, has made that corn inexpressibly sweet. I gratefully recognize the good hand of God in preserving it for his poor children

S. B.

For the Children.

SEEDS.

Save all the garden seeds you can gather for the Freedmen. Do you know that nearly all the seeds for every crop at the South are sent from the North? Seeds raised in that climate soon run out and refuse to grow.

Like everything else which the colored people are obliged to buy, these seeds are very expensive, and often while a man is trying to get the money necessary for the purchase, the sowing time goes by and the crop is lost.

We sent, last spring, several hundred dollars worth of seeds to our teachers for distribution, and we are assured that it was one of the best gifts.

Some of the gardens thus sown are now furnishing the living of families who would otherwise have had nothing.

In many places a penny's worth of seed has given a dollar's worth of food. It will be just so next spring. There will be many poor people within reach of our five hundred teachers, and we want to send them all a few cabbage, turnip, beans, peas, sweet corn, parsley, melon, spinach, onions, squash, beets, and other garden seeds. Will you help us? This is the way to do it. Save all the seeds this summer as they ripen. Dry them well, tie them in packages and label them. In November—not later—gather them all together with all that your neighbors can spare, write your name and post office address on the packages, and send them by express to the nearest office of the A. M. A.

By a little effort on the part of a superintendent, the Sabbath school children can be interested in this work this Summer, and in the Fall have their day for a seed offering. We are confident that the letters that will come back from the South to the donors will assure them of the "hundred fold in this life."

We are just now sending out what seeds we can gather, to Hilton Head and other points south, for the "winter gardens."

RECEIPTS

IN JUNE. 1867.

MAINE.

Centre Sidney. Bequest of Joel A. Spalding, deceased, by Joel Spalding,	20 00
Falmouth. Second Cong. Ch.,	6 15
Farmington. Rev. I. Rogers,	2 00
Kennebunk. Lucy Sewall,	10 00
Monson. Friends, by Mrs. I. Tyler, *for a Teacher*,	11 00
New Sharon. Cong. Ch.,	25 00
Portland. Bethel Ch.,	15 00
Princeton. Cong. Ch.,	5 00
Searsport. J. Y. Baker,	1 00
Scarborough. Cong. Ch.,	25 42
Westbrook. First Cong. Ch.,	11 00

NEW HAMPSHIRE.

Antrim. Bbl. of Books and Seeds, by Mrs. M. Wilkins.	
Bristol. Mrs. C. F. Abbott, b. of C.	
Chichester. J. W. C.,	75
East Concord. H. A. and H. G. Kendall $5., J. Sanborn $1.,	6 00
Epsom. Cong. Ch.,	6 10
Gilsum. Cong. Ch.,	15 25
Hanover Centre. Cong. Ch.,	6 50
Hollis. Noah Johnson, b. of Seeds.	
Jaffrey. Evan. Ch. and Soc.,	18 00
Mason. Miss Eveline Whitaker,	2 00
Nashua. Sab. Sch. of First Cong. Ch. $10., Box of C. by M. Hartson,	10 00
New Ipswich. S. S. Library.	
Swanzey. J. D. Ware,	2 00
Troy. Mrs. S. W. Jones,	5 00
Wilton. Sab. Sch. of Second Ch. $15., N. Thurston, W. Sheldon, H. Abbott, A. K. Putnam, Mrs. R. Knight, Miss E. Abbott and "A Friend" $5. ea., L. Abbott, J. T. Hardy and C.H. Bellows $3.ea., H.Abbott, W. Emersom, A. K. Putnam $2. ea., 4 Individuals $1. ea., Others $3.25,	72 25
Winchester. Cong. Ch.,	4 00
——— "A Friend,"	25 50

VERMONT.

Burlington. "Member Rev. Mr. Mix's Soc.,"	5 00
Fairfax. Mrs. S. S. Hook and Sister,	5 25
Hyde Park. Union Coll.,	12 73
Johnson. Cong. Ch. $22.30, Calvin Whiting $20., bal. to const. Rev. James Dougherty and Wife, L. M's,	42 30
Marlborough. Cong. Ch.,	10 33
Monkton. Henry Miles,	1 00
Morrisville. Cong. Ch.,	17 35
Mount Holly. J. Andrews,	5 00
Pittsfield. J. E.,	50
Royalton. A. W. Kenney, ($16. *for Teachers.*)	21 00
Saint Johnsbury Centre Mrs. Parker,	1 00
St. Johnsbury. Coll. East St.,	20 00
South Starksborough. F. C. P.,	25
Springfield. Cong. Ch. $165.73, Sab. Sch. $12., to const. Rev. L. H. Cobb, Henry Safford, Henry Arms, Dr. E.A. Knight and Dr. L. Sawyer. L. M's,	177 73

Thetford. P. Rugg, 1 00
Vershire. Rev. C. Duren, 1 00
West Rupert. James Bates, 2 00
West Westminster. Ladies Benev. Soc., 12 90
Wethersfield Centre. Cong. Ch., 19 31
Wilmington. Cong. and Bapt. Ch., 27 77
Windham. Cong. Ch., 64 20
Windsor. Cong. Ch., 78 00

MASSACHUSETTS.

Amherst. Faculty and Students of Amherst College, 86 40
Andover. Fry Village Sunday School to const. CHAS. E. LANE, L. M., 30 00
Ashby. Cong. Ch., 20 00
Auburndale. Mrs. S. Harding, 1 00
Becket Centre. Ladies' Miss. Soc, to const. REV. LYMAN WARNER, L. M., 30 60
Boston. Shawmut Ch. $882.59, Mrs. H. P. Willis $10., "A Friend," $1., 893 59
Cambridgeport. Prospect St. Ch. and Soc. $67.96, Emma P. Kendrick $10., 77 96
Danvers. Col. N. Tapley and Others, to const. MRS. ASENATH P. TAPLEY, L. M., 30 00
East Hampton. Payson Sab. Sch. $50., E. W. C. 50c., 50 50
Fall River. Central Ch., 263 00
Framingham. ——— to const. MRS. ANN B. TUFTS, L. M., 30 00
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Groveland. Mrs. E. L. Merrill, 5 00
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Harlan. Cong. Ch., 7 00
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Housatonic. A few Ladies, b. of C
Hubbardston. Otis Ware, 10 00
Long Meadow. Mrs. G. W. Callender, 1 00
Medway. First Ch. $42.50, P. Daniell $5., 47 50
Medway Village. Cong. Ch. and Soc., 119 12
Montague. Three b. of C.
Natick. Cong. Ch. $280.24, Wm. L. Coolidge $30., Ladies' Benev. Soc. $19. and b. of C., First Cong. Ch. S. S. $17., 346 24
Needham. Mrs. Bullen, 10 00
Newton. "A Friend," 40 00
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North Brookfield. Ladies, b. of C., by Mrs. M. T. R.
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Springfield. Hampden Co. Miss. Ass'n, (of which $131. from North Ch., Cong. Ch. of Longmeadow and Mittineague Cong. Ch.,) by R. Burt, Treas., $238, M. W. Fay $4., Miss L. M. Bliss $3., Others 50c., 245 50
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Worcester. Sab. Sch. of Union Ch. $100. *for a Teacher*, Old South Sab. Sch. $20.94, Dea. I. Washburn $19.26 *for Sandwich Islands M.*, Franklin Whipple $15. *for a Teacher*, 155 20
Yarmouth Cong. Ch., 113 40
——— "A Friend," 50 00

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Sherman. Cong. Ch. b. of C. and 50c., 50
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Terryville. Cong. S. S. to const. WALTER SCOTT, L. M., 30 00
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Pittsfield. Sunday School, 6 60
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Stow. M. Edson, 2 00
Waynesville. J. R, 25

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Lisbon. " 50 00
Lynden. " 17 00
Moline. " 160 50
Morris. " 15 00
Newark. " 7 00
Payson. " (add'l,) 5 50
Rockford. First Cong. Ch. $6., Mrs. E. R. Emerson to const. herself L. M. $30., 36 00
Rockton. Cong Ch. (add'l), Mrs A. M. K., 27 00
Tonica. " 43 00

MICHIGAN.

Alamo. Julius Hackley, 10 00
Berrien Springs. Union Coll., 17 50
Buchanan. " 10 88
Essex. " 2 00
Maple Rapids " 1 25
Niles. Coll. Pres. Ch., 49 71
Three Rivers Coll Pres. Ch , 26 70

IOWA.

Clinton. Coll., 4 85
Des Moines Cong. Ch. and Soc. $71 , Cong. Sab. Sch $1.50, 72 50
Denmark T. Trowbridge, 5 00
Dubuque. Cong Ch., 73 00
Eddyville " 17 05
Mt Pleasant. " 32 28
Muscatine. " 117 00
Oskaloosa. Cong. Ch. $19.85 and $10.30, 30 15

WISCONSIN.

Beaver Dam. (C. H.) "Snowflake," 1 00
Beloit First Cong Ch. $41 50, B. B and L. A. B $5 , 46 50
Bristol. Cong. Ch., 55 00
Burlington " (in part,) 19 00
Columbus. " (add'l,) 8 00
Fort Atkinson. " (in part,) 10 00
Harland " (add'l,) 3 00
La Crosse. " " 63 55
Oconomowoc. " (in part,) 11 00
Ripon. " (add'l,) 111 50
Shopiere. " (in part,) 35 00
Stoughton Rev Mr. and Mrs. Sewell, Mexican Silver Dollar, left by a deceased son, 1 25
Vienna. W. Fisher, 1 00
West Salem. Cong. Ch., (add'l,) 16 00
—— Freedmen, by Rev. J. P. Bardwell, 192 00

Total, $14.240.91

W. E. WHITING,
Asst. Treas.